



The Athenian Mercury:

Tuesday, December 6. 1692 Licens'd, E. B.

The rest of Dr. Burnet's Archæologiæ, &c.
shall be Answer'd in the next Mercury,
extraordinary Business preventing it now.

Quest. 1. **P**ray Gent. let's have your Judgment of the passage below, which I met with in a certain Latin Author; what he means by it, which I partly guess at, but can have no clear Notion of, and what your Opinion is as to what he advances concerning the number of the Angels? 'Tis found in Ignatius de Derkennis, Lib. de Deo Creatore, Disp. 1. Chap. 5. p. 31. His words follow, Talmudistæ statuunt numerum Angelorum, &c. (we'll not trouble the Reader with a long Latin Quotation, but give him the sense of it as far as we can find it, thô we doubt the Transcriber is sometimes mistaken in our own Language.) 'The Talmudists fix the number of 'the Angels, at 291600000, two hundred ninety one 'million, six hundred thousand, whereas others make it 'far greater, and prove it by an Argument taken from 'the vastness of the Empyrean Heavens, compared with 'the Terrestrial Globe, after this manner: — Tis 'not probable that those Spirits which inhabit the Em- 'pyrean Heaven shou'd be so few, as thô they each 'fill'd their own Sphere, they shou'd leave almost the 'whole Empyreum empty; for seeing that heavenly Pa- 'lace was built by God, for the sake of its Inhabitants, 'some proportion ought to be observ'd between that 'and them, in reference to their Inhabitation. But if 'the number of Angels were not much greater than the 'number of Men, that must necessarily follow, (viz. 'that great part of the Empyreum must be left void, 'without any Inhabitant,) the Minor is thus prov'd. 'The number of Men actually existing comes far short 'of that number, which wou'd fill the thousandth part 'of the Superficies of the Earth, if we shou'd allow 5 'foot square to every Person, which every one wou'd grant, if he consider'd how great a space is left unin- 'habited by Men, as Seas, Woods and Desarts; nay fur- 'ther, that the most populous Cities have not so many 'Inhabitants, as there are spaces of 5 foot square in the 'Area, which is included within their Circumference: 'Therefore there ought to be at least a thousand times 'as many more Men as do actually exist, to fill the 'whole Superficies of this terraqueous Globe, in the man- 'ner before mention'd; let us therefore suppose, that 'in the space of 30 years, all the Men of the World 'were new, an equal proportion being allow'd for 'those who dye either under or over their thirtyeth 'year. — But in the space of 30000 years, which is in 'all probability longer than Generation will last, we 'shall at that rate, have a number of men not greater 'than there are spaces of 5 foot square in this terraqueous 'Superficies, which according to the least account we 'have of the Earths Circumference, reckoning it but 'at 19080 Italian Miles, are 96228560000000, ninety six 'millions of millions, two hundred and twenty eight 'thousands of thousands of millions, five hundred and 'sixty millions. Now if this number be transferr'd 'to the vastness of the Empyrean Heavens, when the 'Earth is but a Point in respect of the Firmament, and 'therefore much more so in respect of the Empyreum, it appears how small a part thereof wou'd be fill'd by it, especially if we consider not its Superficies only, but the whole Solidity thereof, as we ought to do when the Question is concerning Spiritual Substances, and glorify'd Bodies; if we do thus, we shall scarcely find such a proportion between 'em, as there is be- 'tween one small Pismire, and the whole Globe of the Earth. If therefore 'twere unreasonable to affirm so huge a Body of Earth was created by God for the ba-

'bitation of one Pismire, 'twill hardly be more reasonable to affirm, that there are not more Angels who inhabit the *Empyreal Heavens*, than there will be Men, of whom the *Blessed*, who shall come thither, being but a very few, in respect of the Reprobates, will but little vary the number.

Answ. We think the main of the Authors Sense is pretty clear, tho' something dark in one or two places. And his drift is to prove, that there are almost infinitely more *Angels* in Heaven, than there are *Men*, or ever were, or will be upon the *Face of the Earth*; — tho' indeed according to the old receiv'd Notion, That I know n't how many thousands of 'em might dance upon the point of a *Needle*, he has been very *envious* to those *Blessed Spirits*, and lessen'd their number perhaps by as many *Unites* as wou'd stand from hence to the *Indies*, for we suppose he allows each Angel proportionable to his Men upon Earth, 5 foot square at least for his habitation; and how many *inconceivable millions of needles points* may be imagin'd in that room? That God has actually made vast numbers of those *Blessed Spirits* which compose his Glorious Train, and formidable Armies, we learn from his infallible Word; nor need confound them and the *Saints*, as some have done, to prove it, for we are sure there are *thousands and ten thousands* of 'em, nay *myriads* of *myriads* waiting round his Throne. That he might have made as many myriads more, as he has particular Angels, is as certain, since it involves no *contradiction* that he shou'd have done it; nay, he has made an innumerable multitude of Creatures on our Earth, in such vast numbers, that if we consider the new Microscopical Discoveries, we believe 'twere easie to demonstrate, that they'd exceed all the Authors millions of millions of *Angels*, some of 'em being represented an hundred thousand times less than his Grains of Sand: And if God has actually done this, what reason can be alledg'd, why he might not have made as many Spiritual as well as *Corporeal Creatures*, the Excellency of their Beings involving no more difficulty in their Creation, since 'tis suppos'd the Work of what is *Infinite*: This he might have done, but that he has actually done so we have no reason to believe; and for that which he alledges, tho' it carries something of a lofty Air in it, 'tis yet absolutely inconcluding, for he argues from *Space* and *Body* to *Ubi*, and *Spirit*, which can have no common Affections, one being not only diverse, but even contrary to the other.

Quest

Quest. 2. Having lost a near Relation, and in him all that is dear and valuable in the World, since nothing now can render me easie, or make me esteem my Life but as a Burden; is it not only lawfull to wish for Death, but dailly to pray for it, since I find that Holy Job did so, Chap. 6th. and 8th. and often expostulates with God — why Light was given to him that was in misery, and Life to the bitter in Soul?

Answ. This Question we receiv'd in a fair Hand, and as it seems a Woman's, and we wou'd believe for the Reputation of the Sex, from one that had lost a Husband — She is guilty indeed of a Fault, but we can scarce forbear calling it a commendable one: However, 'tis so rare, that whatever the Indians and other Heathens may do, we dare conclude that our Women of this side the World are better Christians than to follow her Example. We have read of the Portia's and other great Women among the Romans, whom no Consideration whatsoever cou'd perswade to survive their Husbands any longer than 'till they had an Opportunity of following 'em — and of others who rather than Violate their Beds whilst living, imitated Lucretia, and stabb'd themselves, to preserve their Honour, tho' perhaps they had done better had they bestow'd the Dagger on those Tyrants that attempted it: And in either Case we think there was more of the Roman than the Christian, our Religion teaching us nobler things and better Morality, and making it our Duty and Honour to maintain the Post wherein God has set us, how dangerous soever, 'till he either sends Death or something less kind to relieve us. As for the Case of the Lady, the Event makes it more than probable that she was guilty of that very unusual Fault, too great Love to her Husband, otherwise why shou'd she center all her Happiness in him, whereas it ought to have been placed far above him: And she'd do very well to think a little, whether that might not be the very reason why she was depriv'd of him — and whether, supposing him now happy, she can e're expect to see him more, and share in his Felicity, if she continues impenitent in that very Sin for which in all probability she lost him, Idolizing his Memory now as before she did his Person? and that at so high a rate as to despise all the other Comforts of Life, which are continued to her by him, who where he took one, might have stript her of all the rest. Besides, If Self-murder be a sin, as few Christians that doubt it, what can it be much otherwise passionately to desire Death before it pleases our Governour to order it for us? As for the words of Job, it's a plain Case they ought not to be drawn into Example. For to say nothing of Elihu's excellent Discourses, does not God himself reprove him, and ask — Who is this that darkenes Counsel by words without knowledge? Nay, does not Job at length cry out, I am vile, what shall I answer thee? and agen, I abhor my self, and repent in dust and ashes! She ought then to be so far from the present extream, as after all decent expressions of Sorrow for so great a Loss, to endeavour to divert her Mind by some le's melancholly Objects, rather than let it be quite overpress'd with immoderate Affliction.

Quest. 3. Why the Moon did rise within a quarter of an hour after Sun-set, on the 17th. of October last, as was observed when she should not have risen until past Seven that Night?

Answ. What the Querist means by the Moon should not rise 'till past Seven, We know not; for the Moon should then as at other times perform (in her own Orbit) her Monthly Revolutions; in which the Astronomers of our Age can almost to a Punctum trace her: And according to what is known of her Motion, her true Rising that Night was at 20 Minutes past 5, as it is Noted by Mr. Parker in his Almanack, who hath the repute of a most Exact Calculator; and the Sun set that Evening 8 Minutes before 5, by which it appears the Moons true Rising that Night was at 28 Minutes after Sun-set: Then let the Querist allow for the Refraction, and his Observation and that Author's Numbers will agree together. What the Nature of Refraction is, we refer you to an Ingenious Discourse concerning the Equation of Time, or Directions how to manage Clocks or

Watches: Published by Mr. Parker in his Almanack for the next Year, 1693. who hath likewise Obliged the Curious with an Exact Tide-Table for High-Water at London-Bridge; and also a Table of the Suns true Declination, of great Use to all Mariners and Dialists, the Planets places Calculated de Novo, with several other pleasant Novelties, whereby it exceeds all that ever was done before in that kind.

¶ The Gentleman that has sent in an Explanation of the Letter printed in Cyphers in The Post-Boy rabb'd of his Mail, p. 110. is desired to send in those Questions he desires should be Answer'd.

Advertisements.

There is Now Published

¶ The Fourth Edition of the New Martyrology or Bloody Assizes, &c. Containing several Speeches, Letters, Elegies, and New Discoveries, (sent out of the WEST) ne're Printed before: Printed for John Dunton at the Raven in the Poultrey.

A Sermon Preached on the Thanksgiving-Day, the 27th. day of October, 1692. at Crosby-Square. By Samuel Slater, Minister of the Gospel. London, Printed for John Lawrence at the Angel in the Poultrey, over against the Compter. 1693.

M R. Switerda (recommended by our Gracious King) desires as an Essay of what he is Capable, and designed to impart to the Publick these Talents, which by the Grace of God and his own Industry has acquired, that is, To Teach Children (if they can read and write English) to speak Latin and French fluently, and that truly and properly, according to Grammar-Rules, and to Explain any Author, as Cornelius Nepos and Sleidanus in two Years time, and a Gentleman of age in one Year. If that any Gentleman would take two Children, or half a dozen of equal Age, whose Capacity are not disproportionable, and let any Gentleman take his Choice and leave to the above-named Switerda the other, and he is Content to lose his Reward, and 20 p. if he makes not in one or three Months time a greater and more visible Improvement of the Latin Tongue than any Gentleman whatsoever. And if any one desires Grammatical or Historical Cards, they may have them at his House in Arundel-street, next door to the White Lyon in the Strand, where six Children may be Boarded, or in Clements-lane, near Cannon-street, at the Sugar-loaf, where he Teacheth Thursdays and Saturdays. Valeant omnes obsecratores, fremant omnes invidi, sciant omnes calumniatores, ringantur quantum libet omnes malevoli, imo rumpanatur licet illis omnibus ilia, ne flocci quidem facit illos Switerda, qui est Nobilis Brandenburgicus, sed ne Jupiter quidem omnibus placet.

¶ In Grays-Inn-lane in Plow-yard, the third Door, lives Dr. Thomas Kirleus, a Collegiate Physician, and Sworn Physician in Ordinary to King Charles the Second, until his death; who with a Drink and Pill (bindring no Business) undertakes to Cure any Ulcers, Sores, Swellings in the Nose, Face, or other parts; Scabs, Itch, Scurfs, Leprosies, and Venereal Disease, expecting nothing until the Cure be finished: Of the last he hath cured many hundreds in this City, many of them after fluxing, which carries the evil from the Lower Parts to the Head, and so destroys many. The Drink is 3 s. the Quart, the Pill 1 s. a Box, with Directions; a better Purger than which was never given, for they cleante the Body of all Impurities, which are the causes of Dropies, Gouts, Scurvies, Stone or Gravel, Pains in the Head, and other parts. With another Drink at 1 s. 6 d. a Quart. He cures all Fevers and hot Distempers without Bleeding, except in few Bodies. He gives his Opinion to all that writes or comes for nothing.